

THE
AMERICAN
SUNDAY SCHOOL MAGAZINE.

JUNE, 1827.

For the Am. S. S. Magazine.

THE NEW SYSTEM.

MR. EDITOR.—I noticed in your last number a communication from a teacher in favour of the old ticket system, or rather in opposition to the improved system of limited and uniform lessons. After all his fears of innovation he is willing to admit that successful experiment is the best test of the utility of any system.

For the information of that teacher and of others who feel interested I would state that the experiment has been extensively made, and that too, in places where the "local circumstances and views of the people were quite different." The writer of this article can testify to its success in populous and wealthy villages—in small manufacturing villages—and in country congregations where the inhabitants are much scattered. Among a large number of cases, not one has yet been known to fail of success. In every instance the scholars have manifested a much greater interest in their lessons; have been more ardently attached to the school—more obedient to their teachers, and have made more rapid advances in acquiring a true knowledge of the scriptures. They have been led into habits of thinking and meditating on the meaning of the word which they commit to memory. On the new

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system there has been no difficulty in retaining the elder scholars in the school, for they find great profit in studying the lesson, and in searching for scripture proofs.

Another happy effect of the improved system is this: in every case where it has been adopted, the teachers have been more interested, and instead of going to the school, as to a dull task, they go, feeling that they themselves are equally benefitted with the scholars.

Another effect of the new system has been noticed, which is not among the least of its benefits, and that is, parents of the scholars are much more interested, and a great engagedness for searching the scriptures is witnessed in most families where there are children belonging to the school. The reason is this: the children know, from their question books, what they must understand respecting their lesson, and, that they need not fail of answering questions when they meet at the school room, they are careful to inquire of their parents, and learn the meaning of the few verses of the lessons. The parents, in order to explain them to their children and furnish them with scripture proofs, are under the necessity of reading the word themselves,

"A Teacher" fears that too much

time will be required during the week in "searching commentaries and bible dictionaries," for the meaning of the lessons. It should be remembered that the improved system limits the lesson to a small number of verses, say from 10 to 20, and confines the whole school to the same lesson. Consequently each teacher has only to study this small portion during a period of seven days' time. An hour or two in reading a commentary on the passage, is sufficient, and where commentaries are not at hand, an hour's attendance in a Bible Class, will enable a teacher to procure all necessary information. If there is an individual who cannot spare such a portion of time for the reading of the word of life, I can only say his love of that word must be weak indeed, and his prospect of future happiness dark as the shades of midnight.

Your correspondent fears also, the pains which must be sustained in procuring and relating to the scholars suitable anecdotes. The practice of interesting a class by useful religious anecdotes, is not necessarily connected with the *new system*. Yet teachers may often illustrate the lessons by short narratives, and thus entertain and instruct at the same time. No time need be lost in procuring anecdotes in abundance. Either of the Sunday School Magazines and many religious newspapers furnish suitable anecdotes of this kind. Take, for instance, the last number of the *American Sunday School Magazine*, and in it, are found, no less than *ten* items of information, each of which, would deeply interest a class. We find every number equally furnished with matter of this kind. The Magazine costs only the trifling sum of *one dollar and fifty cents per year*. If one teacher cannot afford to pay this sum alone, let two or three unite, and then the cost will be only 50 cents each, a sum which almost any teacher can easily spare without ever missing it.

With regard to the last objection of "A Teacher," little need be said. Probably no superintendent has ever adopted the improved system for the purpose of "driving their unconvert-

ed teachers to the ark of safety. It is a fact, however, which has been noticed by many, that, under the improved system a larger proportion of teachers have been brought to repentance and faith in the Lord Jesus Christ. The reason is supposed to be this: their classes being confined to a short lesson, it becomes necessary for the teacher to study that lesson and explain its meaning to the scholars. While thus examining the word of God, they are brought to feel its force and converting influence. It is the sword of the spirit, and those who handle its point can scarcely escape a wound.

I will close these remarks by a word or two to unconverted teachers.

Dear Friends.—There is no "contrivance of your superintendents to bring you into difficulty." Neither do we wish to "drive" you to the Lord Jesus Christ; but we are willing to confess that we feel anxious for your immortal souls, and cannot help urging you to flee from the wrath to come. We rejoice to see you come forward *voluntarily* as teachers of the rising generation. We invite *all* to take part in this good work. But our hearts are often pained when we see our fellow labourers from week to week teaching others the word of God, while they themselves know not its excellence nor feel its transforming efficacy. When we stand, and look around our school-rooms, we see several, professedly pointing their scholars to the Lamb of God, while they themselves, disregard the atoning blood of that Lamb. We see some talking with their children about the glories of heaven and the path that leads thither, while their own feet are in the broad road to death. Shall we not readily adopt measures which will have a tendency to bring such teachers to think of themselves and of their own salvation? Shall we not urge them to take the narrow path themselves, and then say to the dear children of their care "come with us we will do you good." If the new system of instruction has a tendency to do this, shall we not strenuously advocate it? We cannot but look forward to the end of our labours,

and when we cast a glance through the vista of futurity, our deepest anxiety is that we may meet our little bands, both teachers and scholars, in the abodes of the blessed, and to hear with them, from the glory of our risen Saviour, "come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

A SUPERINTENDENT.

NEW YORK SCHOOLS.

From the 11th Report of the New

York Sunday School Union Society, we make the following extracts:

During the past year 12 new schools have been added to the Union, viz. 25, which had been suspended—47, which had existed as an independent school since 1822; and ten new schools, embracing 191 conductors, and 1098 scholars.

The following table exhibits a comparative view of the state of the schools in 1826 and 1827.

1826.	1827.	Increase.
White Boys, 3096	4109	1013
Coloured do. 326	482	156
:: Adults, 94	124	30
420	606	186
3516	4715	1199
White Girls, 1325	1783	458
Coloured do. 103	175	72
:: Adults, 57	123	66
160	298	138
1485	2081	596
Total, 5001	6796	1795
Male Conductors, 538	759	221
Female do. 236	336	100
774	1095	321
Of those were professors, 417	659	242
In 34 schools were given Bibles as rewards, 179	In 33 schools, 276	97
Testaments as do. 372	510	138
In all the schools, magazines for scripture proofs, about 9700	about, 14000	4300
13 Libraries, (vols.) 3668	24 Libraries, 6600	2932

It will be seen by the table that during the year the increase of the schools is 12

Increase of Instructors, 321

Increase of white scholars, 1471

do. col'd. children, 228

do. do. adults, 96

—1795

do. of teachers who are professors of religion, 242

There have been gathered into the churches from the world, 84 teachers and 54 scholars, total 142, which added to those of former years, makes 380 teachers, and 192 scholars, total

582. It would be well for the superintendent of each school to preserve a copy of the annexed table, so that by keeping correct minutes from year to year, to be added to it, the record can hereafter be accurately perpetuated. Your committee also request that the superintendents be able to state, at the next annual meeting, the exact number of scholars admitted into their schools within the year, and the number of those who shall have left during the same period, and the same also of teachers.

Of the schools now in operation 18 were commenced in 1816, 4 in

1817, 2 in 1818, 3 in 1819,—in 1820, 5 in 1821, 4 in 1822, 5 in 1823, 6 in 1824, 4 in 1825, 9 in 1826, 2 in 1827; 5 are for coloured people exclusively, 38 of the others have coloured children in them, 35 of them are composed of male and female scholars. The first report of the Union gave 3000 scholars. At the end of 5 years, in 1821, there were only 2794; since then the numbers have gradually increased to their present state.

Your committee are gratified to learn that weekly and monthly prayer meetings among the teachers, and for the children and their parents, are numerous, well attended, and in some instances, deeply interesting. The sentiment seems generally to prevail, and it cannot be too deeply felt, that every effort without God's blessing will be in vain, and this too is connected with strong confidence in his promises and his purpose. Many instances are recorded of serious inquiry and conversion among teachers and scholars. About twenty deaths of scholars are noticed, and 3 or 4 teachers, and all of them in such a way as evidently to show the impress of the hand of God in our Sunday school labours, and to encourage and gladden all concerned in them.

Visiting Committee.—The reports from the different schools express almost universally, their indebtedness and gratitude to the Visiting Committee for their valuable services. Your committee have learned, with peculiar satisfaction, that the Visiting Committee is now full, and numbers 48 as regular visitors, who apparently take a very deep interest in the schools. Their weekly meetings, on Saturday evenings, for conversation and prayer, are more interesting in their character, and better attended, in point of numbers, than has been the case for several years past. That very much depends upon the Visiting Committee, is evident from the uniform language of the teachers; they know best how to appreciate their services, and it is hoped that the expression of their feelings towards them, will animate them to be more conscientious, faithful, and prayerful in their labours.

Libraries.—Your committee ear-

nestly recommend to every school, the establishment of a *Sunday School Library*. In the 24 schools which have libraries, the happiest effects have been witnessed. The children manifest the utmost eagerness to procure books, and are peculiarly careful to avoid any impropriety of conduct which will forfeit their right to a book from the library.

The increased attention to establishing and enlarging libraries in the schools, has no doubt borne a large share in promoting the present advanced and flourishing state of the several schools, whose conductors have collected books for the use of their scholars. The report of the last and the present year, bear testimony to the importance of this subject; and your committee cannot pass it by without pressing it again, and again, on the minds of all who hold the important trust of conducting the schools connected with this society. It may be observed, that the rapidity and cheapness of the improved operations of the press, while it gives facility to the spread of truth and science—promoting the growth of intellect and morals—yet is equally or still more favourable to outpouring floods of iniquity and error—bringing up, as it were, an army of locusts, to devour every green herb of the field. Like the wings of the wind, the press with swiftness scatters over the land both precious and poisonous seed. Against such alarming evils, Christians must, with prudence, devise every means to counteract the baneful influence to be dreaded from the circulation of every volume of pernicious tendency; and, while so liberal and noble a provision is made to instruct the children of our favoured land, in all the elements of education, let it be our yet higher duty to guard them against the evil that might, under some circumstances, arise from it. Having taught them to read, let us provide and secure to their use such books as shall enlighten the mind, improve their hearts, and co-operate with those precepts of pure and undefiled religion, that it is the privilege of this society to be the humble means of bestowing on the ignorant. In this

subject, minister and people, teacher and taught, parents and children, are concerned; and the present state of society seems to demand the most vigorous efforts to be made in their behalf. The object, though of so vast importance, yet is very easy to accomplish—the means are within the reach of the lowliest in the ranks of sabbath school teachers. Let them but open lists for contribution, in their schools and in their churches; let them solicit a single volume here and there, and when suitable, place them on their shelves; and if not adapted to their purposes, let such be collected and either sold or exchanged for others. Let the members and subscribers of Tract Societies be solicited to throw their contributions in to swell this fertilizing stream, rather than into channels of more doubtful usefulness. Let contributions be made in families and churches for this purpose. Let congregational libraries be established, embracing a variety of useful books. With industry and zeal in this laudable pursuit every church in the land, besides possessing a sabbath school, would have one of the most important auxiliaries—a *Library*, where the people and the children might be constantly supplied with volumes of Theology and practical Piety, Biography, History, &c. This will afford the most rational and profitable employment of the hours of daily leisure and holy rest. It is the humble wish of your committee that these suggestions may have their desired effect, and that the hearts of God's people may be stirred up *this year*, to contribute liberally their means and personal engagedness, firmly to establish this most benevolent and highly important purpose.

Selected Lessons.—The selected lessons, with the appropriate questions arising out of each subject accompanying them, prepared under the superintendence of the agent, have been introduced into practice in 58 of the schools, with great success. They are very happily adapted to advance the scholars in an intimate and correct knowledge of the scriptures. Their minds, as well as their memories, are exercised by this im-

proved mode in sabbath school teaching.

The old plan of committing large portions of scripture to memory, is generally relinquished, and has yielded to the superior advantages which the selected lessons possess over every other method of Biblical instruction, and we cannot but hope that their value will be duly appreciated by every school under their care.

In proof of their excellence, it may be stated that they have been extensively adopted in many places, and they would have been introduced, no doubt, much more generally, if the *Questions* in sufficient quantities, could have been supplied. Demands have been made for them from every part of the Union, and at their meeting in March, the committee, gave permission for publishing 5000 copies of the *Questions*, which probably will afford but a very inadequate supply.

During the past year, 15 ministers, in addition to 4 previously engaged, have delivered a weekly lecture on the selected lesson for the ensuing sabbath.

It has proved a delightful and profitable exercise, and, in some instances, has been the occasion of exciting an increased interest and attendance in the weekly lecture. The committee think it can hardly fail, in any instance, to have a most beneficial effect. The lessons are all well selected, and of a practical nature. Seeing the influence which sabbath schools have already exerted, with the immense influence they will hereafter exert upon the great mass of our growing population—and believing the best interest of the church to be very intimately connected with their growth and prosperity, your committee earnestly hope that this subject, so well calculated to encourage and assist the teachers, will receive the serious and candid examination of ministers. Your committee might add facts on this subject, illustrative of their benefit, if it were necessary.

Public Examinations.—The use of the select lessons, has led to public examinations in several of the schools,

quarterly, or at other stated seasons. On many such occasions, churches have been crowded, and the effect on the people has been very salutary.

Besides thus favourably influencing the public mind, the excitement on the minds of the teachers and scholars, on these occasions, is calculated to encourage both, and consequently promote the improvement of the scholars. Another benefit that has been found, and will no doubt continue to arise from public examinations, is the promoting a laudable desire in parents, either to use greater diligence in bestowing religious instruction and scriptural knowledge on their children, or sending them to institutions offering them such high advantages. Parents and guardians, present on such occasions, cannot but be constrained to take a comparative view of the attainments of their own children and those instructed in our schools.

Sunday School for Teachers.—One of the greatest embarrassments attending the enlargement of sunday school operations, is a deficiency of faithful and competent teachers; and it is frequently the case that those who manifest a disposition to engage in this work, are deterred on account of their ignorance of its duties. To obviate this last difficulty, and to afford an opportunity to all teachers to become better qualified for their employment, the plan has been suggested of opening a school for teachers, on some week day or sabbath evening, for the purpose of instructing in the practical duties of a sunday school teacher. A thorough acquaintance with the best plan of teaching a class, and a uniform system of instruction, as far as is practicable, appears to be very desirable. Your committee therefore, highly recommend the establishment of a school for teachers, and the more so, because they have been informed that some of the oldest and most experienced among us are now ready to engage in it.

Agent.—The services of the Rev. Mr. Judson, the agent of the board, have been very efficient, and valuable. He has visited all the schools in the Union once, and a majority of

them several times; and bears his testimony to their obvious improvement. He has been uniformly received with cordiality and affection by the ministers of the different churches, and in their several schools.

Your committee will now add a few anecdotes, of recent occurrence, furnished by their agent.

At the close of a monthly prayer-meeting for teachers, parents, and children, the mother of a sunday scholar came to the superintendent and said, "Sir, here is my little boy; he has been to your school a few sabbaths, and I have reason to bless God for it. On his return home he always informs me what his teacher has said to him. Among other things, he said that his teacher had told him that his heart was wicked, and he must have a new one, and that he must pray for himself, for his parents, and teachers. Since that time, he prays both morning and evening. On hearing his father swear, he said, 'Father, you must not swear; I must pray for you.'" This mother was so much delighted with the school that she influenced other parents to send their children.

A few evenings since, while attending a similar meeting, I saw a woman present, sitting by the side of her two children, sobbing, and apparently agitated. At the close of the exercises she came to me, begged that her children might become members of the school, and expressed to me her distress of mind on account of her state as a lost sinner. She also intimated that God had seen fit to make one of these children a rich blessing to her—that he had indulged a hope that within a few weeks he had experienced a change of heart—that he had already begun to pray in her family—and that these events had had an effect partially to reform her wicked husband. By subsequent inquiries, I ascertained that her statements were substantially correct, that a moral change had taken place in the family, and that her children are interesting scholars.

On another occasion, a union meeting was held for the conductors and pupils of several schools.

After the benediction had been

pronounced, a young person at the age of 14 or 15, came to me and said, "do you know me, sir?" I replied in the negative. She then told me her name, and with tears expressed her anxiety that there might be some personal conversation with the pupils of her class. She also inquired if I recollected a meeting which had been held in that place, a year ago, in behalf of that school. I replied that I did; she remarked that that was the time in which God opened my eyes to realize divine things; I was then a scholar, but I have since indulged a hope, and have been permitted to unite with the church and to become a teacher.

In some cases, whole families have been reformed by means of tracts and Bibles, which had been earned by their children at the schools, or by the visits and exhortations of teachers.

Four or five families have I known who had never possessed the word of God, until it was introduced by their children, who had received it in the schools as a remuneration for their diligence. Several of the parents of pupils cherish the hope that, during the past year, they have been brought into the liberty of the sons of God. Six or seven schools have been more or less blessed by the spiritual influences of the Holy Spirit. In two of them, which are connected with one church, eighteen teachers and five or six pupils, profess to have obtained an interest in Christ, within the space of twelve months. A number of scholars, belonging to a school which is connected with another church, have also, made a public profession of religion. Among the pupils of some schools there has been, within a few weeks, special seriousness. Eight or nine teachers, who have instructed in two schools, within a few days appeared to have experienced the joys of new born souls.

Your committee feel it to be their duty to express a grateful sense of their obligations to the superintendents and teachers who continue to labour in this cause.

Your committee trust that they will feel more and more the great respon-

sibility under which they are acting: they should never forget that the object of their teaching is different from that of all other teaching; in other schools the object is to make pupils *wise*; in these, it is to make them *wise unto salvation*. Your committee believe that the great body of the teachers are not satisfied with teaching the mere mechanism of reading; they explain the scriptures, enforce their importance, and urge the necessity of immediate attention to all their requirements. They show the depravity of human nature, the fearful consequences of sin, and the dangerous condition of impenitent sinners. They illustrate the nature of gospel blessings, the inseparable connexion between holiness and happiness, between sin and suffering, and lead their charge from sabbath to sabbath to the cross of a dying Saviour. And they have the satisfaction of believing, not only from their own experience and knowledge, but also from the testimony of the churches in Great Britain, that communicants from Sunday schools are among the most enlightened, useful and active christians.

In view of the many hopeful conversions of youth in our schools, your committee would also urge upon teachers, the great importance and propriety (with an humble sense of dependance on divine aid) of praying for an immediate blessing upon their scholars. "According to your faith be it unto you," saith the Saviour. Heretofore we have been in the habit of labouring and praying, expecting a blessing to follow at some distant period. Pray for *present blessings*, convictions and conversions.

Selected and Limited Lessons.—In their 10th annual report, the society from the most pleasing practical results of the plan, were induced to recommend a system of religious instruction by selected scripture lessons. Its useful effects, as exhibited in the few schools that had fully tested it, left it no way doubtful that the general adoption of it would be conducive to the rapid improvement of their schools. A list of the appointed lessons of the yearly course was

accordingly handed to the superintendents, and the agent of the society engaged to prepare, monthly, the series of questions on the lessons: and many of the pastors of the churches, with which the schools were connected, began to pronounce weekly lectures, for the instruction of the teachers, on the appointed portions for the sabbath school lessons. With a view to more extensive usefulness, and to benefit sabbath schools in other connexions, the following hints are given on this important subject, that those who have not adopted this useful plan of operations, may be induced to pursue it; and as a further facility, a large edition of the excellent series of questions by the Rev. A. Judson, has been printed and are for sale at the American Sunday School Union Society Depository, New York. No measure has so much conduced to mature and improve sunday schools, as this of select portions of scripture, prepared as yearly courses, for the purpose of giving appointed instruction in all the reading classes: wherever the plan has been adopted, it has been productive of immediate usefulness, exciting a renewed engagedness in both teachers and learners. The design of this system is to exclude the unprofitable plan of committing large portions of scripture to memory *without religious instruction*; and to introduce a method whereby the scholars shall receive particular instruction on *all* that they commit to memory, and the teachers themselves to be more duly prepared for the sunday school duties, through the pastoral instruction of their weekly lecture on the appointed portion for the school. The following is the plan to be pursued in the use of the selected scripture lessons for sunday schools, viz:—A list of the lessons, with the date of those sabbaths on which they occur, is provided for the superintendents conducting the schools, and the minister engaged in lecturing on the lessons; and from this list the lessons is announced every sabbath at the close of the school. Similar lists on cards are printed for the use of the scholars, so that when absent they may read and learn the lessons

in course; and by a perusal of them at home, and by study prepare themselves for the instructions of the sabbath. The series of questions that have been prepared are solely for the use of the teachers, to guide them in catechising on the lesson. The question book is by no means to be considered as an entire rule for instruction on the lesson, but as a guide and auxiliary to the teacher, in the duty of giving religious instruction to his class. These questions may be enlarged upon, and others added or substituted, and the form of expression varied as the teachers discretion may direct; adapting himself to the different circumstances of his scholars. Three examples of catechising on every lesson, are given in the question book; the first very plain and easy, and intended generally to be answered by the letter of the text: the second are more difficult, yet apply in the regular order of the verses of the lesson: while the third is intended to be yet more difficult, and are promiscuous; and also bring into view other Bible subjects as connected with the lesson, or arising out of the instruction required by the nature of the subject. It is not expected that the scholars will generally answer all the questions, therefore, when answers are not given, the teacher is always to dictate the answer, requiring the scholar to repeat the same several times in rotation. When the teachers have the privilege of a weekly exposition of the lesson from the pastor, it should not excuse them from making due preparation by the study of the lesson themselves, that they may be the better prepared for their duty. The number of lessons are 40, being 10 for each quarter. The last sabbath in the month, the lesson is omitted, for the purpose of giving other religious instruction, as may be thought expedient by the managers of the schools. In the New York schools, the sabbath in every month on which the lesson is omitted, is employed in reciting proofs on the monthly questions, prepared by the society; and in giving instruction on short portions of the old testament: instructions on the ten commandments, the

duty of prayer, &c.—As a further explanation of the subject, an extract from the question book is subjoined, and also a form of the lists and cards of lessons, and the yearly lists of questions for proofs.

LESSON XXXII.

Matthew, chap. xix. verses 13—26.
Christ blesseth little children. The rich man's question what he should do to be saved.

EXAMPLE I.

Who were brought to Christ?
For what purpose were they brought to him?
What did the disciples do?
What did Jesus say?
On whom did he lay his hands?
What did he then do?
Did one come to him?
What did he ask Jesus?
What inquiry did Jesus make?
Who did he say was good?
What did he tell him he must do if he would enter into life?
What did the rich man then ask him?
What did Jesus tell him were these commandments?
What reply did the young man make?
What did Jesus tell him he must sell to become perfect?
To whom did he say that he must give?
What did he tell him that he should have?
What did he then tell him to do?
When the young man had heard that saying, what did he do?
What did he have?
Into what did Jesus say that such a rich man should hardly enter?
Can a camel go through the eye of a needle?
Could he not do it sooner than such a rich man can be saved?
When the disciples had heard it, how were they affected?
What did they say?
Did Jesus behold them?
What did he say about men?
What did he say about God?

EXAMPLE II.

How do you know that the children who were presented to Christ were very young?
What is meant by the disciples rebuking them?

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Why did they do it?
What is meant by little children's coming to Christ?
What is meant by the kingdom of heaven being of such children as do come to him?
What did the laying of his hands on them represent?
In what way did the young man who came to Christ, show his respect for him?
What is meant by eternal life?
What do you mean by God's being good?
What kind of life was that of which our Lord spoke?
What is it to keep God's commandments?
What is it to murder?
Is adultery forbidden?
What is it to steal?
What is it to bear false witness?
What is it to honour your father and mother?
What is meant by loving your neighbour as yourself?
What were the things which he said he had kept from his youth?
Was he ignorant of the meaning of them?
Was that the reason why he said he had kept them from his youth?
What is it to be perfect?
Why did Jesus tell him to sell his estate?
What reward did he promise him?
What is it to follow him?
What made the young man sorrowful?
What is it to enter the kingdom of God?
In what respect is it more difficult for the rich to enter than the poor?
To what did our Lord compare a camel?
To what did he compare the eye of a needle?
What made the disciples inquire who could be saved?
What did Christ say was impossible with men?
What is meant by all things being possible with God?

EXAMPLE III.

Are all children members of the kingdom of heaven?

Do the scriptures mention any who became pious in childhood?*

Who laid his hands upon the sons of Joseph while he blessed them?†

What office had the young man who came to Christ?‡

In what way did he manifest his submission?

Has Christ always proved to be a good Master or Teacher?

How did you know that the young man had a firm belief of eternal life?

In what way did he manifest his concern about it?

Did he think that he must do something to obtain it?

How will you prove that God is good?§

How will you prove that mankind are sinful?||

If there be none good but God, how does it appear that *Christ* is good?

What must you do if you would have everlasting life?

Have you always broken, or kept God's commands?

In what is the law of God fulfilled?¶

What made the young man think that he was in such a good state?

Did Paul have such an opinion of himself before he understood God's law?***

What class of people had a high value of themselves?††

The young man was directed to sell his estate and give to the poor—what does that teach you?

Did he prefer to part with Christ or the world?

By what shall we be tried at the great day?‡‡

Is there any command that we should lay up treasure in heaven?§§

Does a love of the world keep any from obtaining eternal life?

Can you serve God and mammon?|||

Do those who love the world have the love of the Father in them?¶¶

Can you save yourself?

* 1 Sam. ii. 18. 2 Kings xxii. 2.
 2 Tim. iii. 15. † Gen. xlviii. 14.
 ‡ Luke xviii. 18. § Psalm cxix. 68.
 Ex. xxxiv. 6 || Rom. iii. 9—18. ¶ Gal.
 v. 14. ** Rom. vii. 9—14. †† Luke
 xvii. 11. ‡‡ Matt. xxv. 35. §§ Matt.
 vi. 19. ||| Matt. vi. 24. ¶¶ 1 John ii.
 15.

How will you prove that God can do all things?*

For the Am. S. S. Magazine.

WHAT MORE CAN I DO?

MR. EDITOR—I believe one of the greatest hindrances to the progress of Sunday schools, is the ignorance which prevails on the subject. In some parts of our country, there is not one individual in a thousand that can tell any thing about the rise or progress of the institution; and if you attempt to talk with them about improvements which have been made, you can scarcely make them understand what you mean. I believe your Magazine has done much towards dissipating this dark cloud of ignorance. But then, the number who read it are comparatively very few. I forwarded you a few days since, \$1 50 for a new subscriber, and when I read your remarks on the subject in the number for May, I asked myself, "what more can I do?" The answer was, "I'll try to procure another subscriber." The trial has succeeded, and I now forward you the money. I enclose *Three Dollars*, \$1 50 for the subscriber, and \$1 50 for some other one which I mean to obtain before many days.

You may write many pages, Mr. Editor, on the importance of individuals subscribing for the Magazine, but the mischief of it is, the persons who ought to read the arguments never see the paper which contain them. I remember of seeing a good plan proposed sometime since. If I mistake not, it was by the Editor of that excellent paper, the Philadelphia Recorder. It was this: that every subscriber should endeavour to procure an additional one to the first. Would it not be well for you, sir, to propose the same plan to your subscribers? Nay, permit me, though nothing but a country teacher, to propose it.

Fellow teachers, what more can you do, to promote the great and glorious cause in which you are engaged? The surest and easiest mode of action is, to circulate *intelligence*

* Gen. xviii. 41. Numb. xi. 23.

on the subject. Do you approve of the American Sunday School Magazine? I know you do, if you have read it. Then, just look around you, and try to procure *one* additional subscriber. You have acquaintances within 10 or 15 miles of your home. When you interchange visits between them mention the subject, and among some of them, I doubt not, but you may be the means of circulating much good news. I intend, if possible, to procure enough subscribers, to average one per month during the year. Remember the maxim of the good Mr. Cecil, which was, "Do something, do it, do it."

A TEACHER

P. S. Since writing the above, I have procured one additional subscriber, which balances the *Three Dollars*

SUNDAY SCHOOL UNIONS

The substance of the following remarks have already appeared in our pages, but their importance, and the want of information on the subject, induces us to comply with the request of a correspondent, and beg our readers to give them an attentive consideration.

During the early years of sunday schools, the teachers pursued their benevolent employment, in detached situations, with different plans of instruction: but it was found, that zeal, thus private and retired, might be likely to languish; improvements in education could be only partially known and adopted; and intelligence which might animate wavering exertions, direct inquiring benevolence, and promote more energetic and extensive plans of instruction, could not be communicated by any existing medium. Hence arose the necessity of Sunday School Unions, by which teachers from different schools might assemble to encourage and assist each other in their important engagements. The beneficial effects of this Christian union and co-operation were soon experienced, and the cause of sunday schools

from this era, became more successful and extensive. Previous to the establishment of these Unions, sunday school teachers resembled scattered warriors in an enemy's country, individually they had been valliant and victorious in their separate stations, but a combination of talent, of energy, and of means, was much needed. By these Societies the instructors of the young, led forward under the banner of union, have commenced a combined, and, we trust, irresistible attack against ignorance and vice, those worst of enemies to the human race.

To the cursory observer, it may perhaps appear, that there is little necessity for an increase of institutions for the instruction of the young; but we are persuaded that he who investigates the situation of the indigent around him, will find that ignorance and profligacy, still mark, in a striking manner, the character of our poor; and that there is abundant scope, and the greatest necessity for augmented exertion, and the more extended diffusion of education. Even in many situations where common instruction may easily be attained, the necessity of sunday schools for the religious instruction of the young is not superseded, but rather increased; for knowledge without moral and religious culture is a power, which may be applied either beneficially or injuriously. It is the infusions of pious principles, which is the great object of a sunday school teacher's solicitude: and wherever he looks around him, he beholds many children very suitable objects for sunday schools, who are at present in great danger of perishing for lack of religious knowledge. In most neighbourhoods there is a great deficiency of the means of both common and religious instruction, and we are persuaded that a minute and vigilant inspection of most parts of our country would fully substantiate the absolute necessity of more extended exertions. In those places where sunday school unions have been formed, the condition of children and youth has been scrutinized, and a most lamentable and surprising deficiency of the means of education

has been discovered. Even if a particular neighbourhood be blessed with sufficient means of education, it has been found that many adjacent towns and villages are in a very destitute state, of whose rising race it may be emphatically said "no man careth for their souls!" The poor, in many situations, are growing up ignorant of their duties to God and to man: in a state of almost heathenish darkness, and exposed as a prey to all the baser passions of human nature without any counteracting principles. Surely, every Christian will feel desirous of rescuing his neighbours and countrymen from such an ignorant and deplorable state, and will anxiously enquire, by what means he may be made useful in dispelling this mental darkness, and introducing "the light of the knowledge of the glory of God, in the face of Jesus Christ."

To attain this desirable object, no plan appears so simple and so effectual as the establishment of Sunday schools; but alas! who is there that will devise the means and promote the establishment of such institutions? A Sunday School Union affords the only medium. The disunited efforts of pious individuals may produce several local benefits; but it is by *union* of many, that great and extensive plans must be carried into effect, and a general attack be made on the strong holds of folly and wickedness. Hence arises the necessity for the establishment of *Sunday School Unions in every district of our country*, as the most effectual plan for removing the ignorance and depravity which every where prevail. Let the friends of Christ and of the young unite their efforts universally, and soon in every village and every hamlet, where ignorance long maintained an undisputed dominion, the voice of instruction will be heard, the Sabbath will be kept holy to the Lord, the youthful poor will rise up to call the Redeemer blessed, and the hills and the vallies will re-echo the Saviour's praise, from the mouths of babes and sucklings.

At the formation of a Sunday School Union, the public attention is directed to investigate the state of

education throughout the district; and the leading object of the society is to endeavour to supply this deficiency. When the union is established, the natural inquiry at the several meetings of the committee is—what places are destitute of schools? And how can we supply them? Union furnishes both the plan and the means!—Individuals may form projects and suggest plans of extensive utility, but it is only by *union* that they can be carried into full effect, and become generally adopted. The tendency of unions to promote the extension of Sunday schools, is not merely theoretical. Happily in those districts where these societies have been established, practical experience has proved their beneficial influence; so that many thousands, and tens of thousands of children, who would otherwise have continued immersed in ignorance, now rise up as evidences to prove the extensive utility of Sunday School Unions. The advantage of unions have also been felt in schools already established. They have led to an increase in the number of teachers and scholars, to improvements in the methods of imparting instruction, to augmented zeal and activity in the teachers; and thus they have advanced the general welfare of these establishments.

A Sunday School Union produces many advantages which can be attained no other way. Great are the benefits which flow from mutual advice and assistance, in promoting the objects of Sunday schools.

Information is extended—useful plans and pleasing facts are reported—the general experience is rendered available to individuals—mutual encouragements excite each others zeal—mutual prayers ascending to the throne of grace bring mutual blessings from the God of love. Every labourer in this cause must feel that he sometime require stimulating, that he is tempted to grow languid, and decline from his toils, and to fear that all his exertions have been futile, and may as well be discontinued; but by the mutual intercourse which a Sunday School Union establishes, his zeal is invigorated, his heart is warmed, and he is exci-

ted to go on, through every difficulty, labouring more zealously for the promotion of the religious interests of the rising generation.

RHODE ISLAND

Second Annual Report

Families and schools are the two nurseries of civil society. In them, the springing germ of mind receives its first nutriment, its earliest directions. If this nutriment be good, and this direction right, the plants will generally be vigorous and fruitful, when transplanted into the garden of life. Good schools aid and assist the family culture. They often happily supply the defect of it. If, therefore, the welfare of the community is worthy our attention, the support of good schools is *equally* so.

But, the kind of schools which are the objects of our more particular attention, at this time, are *sunday* schools. In them, children are taught to read, to understand, and to remember the instructions of one book—the most ancient, the wisest, and the best book that was ever written—a book which teaches what most concerns us all to know, the way to be virtuous and happy both in this life, and in the next—the way in which all sin may be pardoned, and the moral image of God restored to man;—a book which has done more to stop the progress of vice and ruin,—which has done more to make good children, parents, wives, husbands, magistrates, citizens, and good men, than all other causes combined.

The object of this association is to form sunday schools in every village, factory establishments, and neighbourhood, within the limits of this state. We would do our endeavour that not a single individual of the rising generation, may grow up without ability to read the Bible, to understand the moral duties which it teaches, the encouragements which it holds out to virtue, and its threatenings against vice;—that not a single individual of the rising generation may grow up without the knowledge necessary to becoming a good neighbour, a good citizen, and a pious christian."

Although it appears that something has been done towards the attainment of our object, yet, compared with its importance, but little has been effected. And why is this? One reason is, *the want of funds*. And why have we not funds? Are we poor as a community? Let the large sums bestowed upon foreigners for amusing the public in the most trivial manner, and which are annually carried out of the state by them, answer the question. Are we poor as a community? Let the extravagance and dissipation which prevail among us answer the question. Almost every branch of our industry is productive, and our profits are continually increasing. Can we not spare a mite to aid poor children in learning to read the Bible—in learning "to do unto others as they would that others should do unto them?" Such donations yield the wealthy an ample interest in the better security of their possessions. It is both cheaper and better to prevent, than to punish crimes.

Another reason why we have done so little is, the public are not yet generally impressed with the utility of our enterprise in a moral and political point of view. They do not yet fully consider the tendency of sunday schools, not only to store the minds of youth with good moral principles, but to form them to habits of order and subordination, and make them good members of society. In addition to this, sunday schools, like other improvements, have to encounter some prejudices and jealousies. It has been said that the design of these schools is to promote sectarian views. Our association itself confutes this objection. Of whom is it composed? Of persons of every denomination who choose to come forward and promote sunday schools. There is no distinction of sect—no exclusion in this concern.

Indistinct jealousies have been expressed of some dark design to enforce a particular creed. But is storing the minds of children with the Bible, the ground of this apprehension? It has no other. If a knowledge of the scriptures tends towards evangelical sentiments, how can we prevent it? Why should we attempt to

prevent it? Surely the real truth can lose nothing by the freest inquiry—by the most extensive knowledge. It can gain nothing by the suppression of either. Inattention, neglect, and wilful ignorance are the great enemies of divine truth. As the genial influence of the sun is ever attended by light, so the religion of the heart, is that of the understanding also. The more we know of the Scriptures, therefore, the greater the probability that we shall believe and obey them. The sword of the spirit has an edge peculiar to itself. It is sharpened by contact with the human intellect, and thus prepared to penetrate the conscience.

On the whole, we have cause of devout gratitude that we have been so far prospered in our enterprise, and ground of encouragement to renewed activity and perseverance. Much wealth and influence are in the hands of men among us sincerely attached to those principles of entire civil and religious freedom, which brought us into existence as a state. When these men fully understand the nature of sunday schools, they must see their tendency to perpetuate those principles. They must see that nothing short of christian morality can transmit them unimpaired to posterity. They will then come forward and aid us. As misapprehensions are removed, and the effects of our labours seen, the hearts, the prayers and the exertions of all the pious will be with us, of course.

Above all, we have reason to confide in the divine blessing, so far as we are actuated by the spirit of him "who went about doing good." May this spirit take full possession of our hearts, guide us in all our deliberations, help us to assist in raising the standard of public morals, and make us the favoured instruments of leading many youth to a blessed immortality."

NEW JERSEY.

From the First Report of the Union Sabbath School Society, Peach Grove, (N. J.)

It is now but ten months since we

first essayed to gather together our little band.—We had many difficulties to contend with, some of a peculiar kind, as the attempt was by many deemed fruitless and vain. *All* wished us success but almost *all* looked for failure. But *Raikes* "Tried" and succeeded, and the word which encouraged *him* in his first humble attempt was to us, as a watchword and a signal. The blessing of God seemed to attend our feeble efforts and when our school embraced 50 children it numbered perhaps *nearly* all around us, who were of suitable age to attend. Even our apparently friendless situation, was in the hand of God, a means of making us friends whose sympathy cheered and whose advice or assistance encouraged us. And in truth we can say "Hitherto hath the Lord helped us." And though we have no evidence that our instructions have been blessed with the conversion of a single soul, yet we trust that our labours have not been entirely in vain. Our hearts were gladdened a short time since, by hearing from the teacher of the day school in our neighbourhood (formerly our director) that he could perceive a visible difference in the conduct of those boys, who attended our sunday school and those of his scholars who had never attended, and a marked change in the conduct and behaviour of some of those very boys (since the last winter) which was previous to the commencement of our school, particularly in a few specified instances where the boys were known to be especially attentive to sabbath school instruction. The interest in, and attachment to the school, manifested by some of the scholars has been also encouraging. A little girl who left our neighbourhood last summer, bade our director farewell with tears in her eyes, and with great simplicity observed "that she would try and not forget God, and to pray to him, and would ask her mother to teach her to pray" to that God of whom she had most probably first heard of at the sunday school. Indeed, the utter ignorance, with regard to spiritual things, of some of these children could scarcely be credited by those who had not witnessed it.

SOMERSET AND MIDDLESEX SUNDAY
SCHOOL UNION, (N. J.)

From the First Report.

In the year 1799 an association was formed in this town consisting of fifteen young ladies, for the purpose of educating the like number of poor female children—each member having the privilege of selecting one child, to be clothed and schooled at her expense. An experienced teacher had charge of the school, which continued in operation till the year 1806 when it was suspended, on account of the death of the instructress. It was a part of the system adopted by this association, to impart *religious instruction to the children of their charge on the Sabbath*. And for this purpose they were regularly conducted to church on the Sabbath, and assembled in the afternoon at their school room, where they were always met by one or more of their patrons.

In the year 1811, a sundays school was established on a more comprehensive plan, combining literary with religious instruction, and admitting all, adults and children, who might attend for the purpose, and conduct themselves with propriety. An approved master was provided for the boys, and a mistress for the girls, who were assisted in their labours by many young gentlemen and ladies of the city and about two hundred children were on the roll of this school, which continued in operation, till its most efficient patrons were numbered with the dead. It there languished for a short period, when it was revived by several pious young gentlemen, who became the instructors themselves, and continued their labours until about the close of the year 1815, when it was discontinued.

On the 8th day of December 1816 a sunday school, upon the plan which is in use at the present time, was commenced in the Presbyterian Church, under the immediate superintendence of some of those pious females, who had been the original promoters of sabbath school instruction in our city. And shortly afterwards, two other sabbath schools were organized, one in the Dutch Church, and one in the Episcopal Church. These schools

have been continued, without interruption, to the present day, affording elementary instruction to many hundreds of children who otherwise might have wandered about our streets, on the Sabbath, exposed to all the temptations of vice in a state of idleness. Two of these schools, the Presbyterian and Dutch, at an early period formed a union, under the title of the "New Brunswick Sunday School Union," and became auxiliary to the Philadelphia Sunday and Adult School Union. And they subsequently admitted into their connexion, four other sunday schools, established in the vicinity, viz. one at 3 mile run, one at 6 mile run, one at Centreville, and one on George's road. Under this arrangement their operations were continued till near the close of the last year, when this society was organized and the New Brunswick Union was absorbed in the more extended Somerset and Middlesex Sunday School Union.

It is worthy of remark that some of those very females who joined the association for instruction in the year 1799, are among the most zealous and active promoters of sabbath school instruction at the present day. Thus affording an example of devotion to this charitable cause and of perseverance in doing good which is worthy of imitation, and which cannot fail of meeting its reward.

CAMDEN, (N. J.)

Perhaps the most interesting circumstance that has occurred in connexion with our school since our last Report has been the formation of a Youths' Sabbath Day Reading class. For some time previous to which we had witnessed with deep regret the assembling of many of our youth about the public gardens and at the corners of the streets of our village on the Sabbath day, and from whom occasionally we had experienced some annoyance while conducting the scholars to church; that this growing evil should be removed, and these young men induced to take a part in our school became very desirable: but all our invitations and solicitations for them to attend were disregarded:

until a member of our society projected the plan of collecting them together in a room adjoining to the sabbath school, under the above name, with a mode of instruction and rewards, suitable to their years, and persons of experience to superintend them; which we are happy to say succeeded beyond our most sanguine expectations. The class commenced in January last, and before it had been in operation a month, more than twenty young men had caused their names to be entered on the class book and appeared to take an interest in the instructions of their teachers.

When the class had been in operation little more than a month a parent of two of the scholars, remarked to one of the teachers of the class, "that a material alteration for the better had taken place in her sons, who previous to entering the class could scarcely be prevailed upon to take up a book, but now, added she, they embrace every opportunity of reading the Bible in order (as they say) to answer the questions their teachers may propose." And the above is not a solitary instance of the kind; it is frequently remarked that a great change for the better has taken place in the general conduct of all the members of the class, particularly during the solemnities of divine worship. We will give the copy of a letter which the gentleman who projected this class received from an unknown person.

"DEAR SIR.—Although I have not the pleasure of your particular acquaintance, my motive will I trust, justify the liberty I take even with a stranger. Among the many modes of exertion for the improvement of the young, I am especially pleased with one which has been attempted in your town, I allude to the formation of a Youths' Sabbath Day Reading Class. I became acquainted with it in the following singular manner. Being detained some time in Philadelphia, I accidentally inquired of some one the name of the place opposite which appeared so pleasantly situated. I was informed it was Camden, but that it was not in reality so agreeable as it appeared, and that the inhabitants were notoriously ignorant

and wicked. This account did not lessen my inclination to visit it, and I therefore crossed the river for that purpose. As I was walking into the town my attention was attracted by a group of boys talking very earnestly. From what I had been told of the place, I expected they were engaged in some dispute which would probably end in blows, and I hastened forward to prevent this if possible. What was my surprise and delight when I found it was only an animated conversation concerning the deluge. One told the depth of the waters, and the size of the ark. Another the number of persons preserved in it, &c. This delightful incident led me to inquire more particularly concerning the state of society, and I found that it was by no means so low as had been represented to me; that great exertions were making for its farther improvement, and that your Reading Class was likely to become particularly useful. From what I learned of the plan, it appears well devised; but permit me to suggest one addition. If the members could meet together some time during the week to converse upon the subjects of their reading more at leisure than they can do at your regular meetings, perhaps it might serve to interest them more strongly, and impress the subjects upon their minds more deeply.

Go on, Sir, in the undertaking—good must result from it. Please present the best respects of a hearty wellwisher, to every member of the class, and accept for yourself, &c."

ESSEX COUNTY, N. J.

Second Annual Report.

"Though the first Annual Report left us in an early stage of our progress, yet the expectations which we indulged were based upon the best foundations: the promises of the divine word, in accordance with the signs of the times; the most impressive ceremonies of the last anniversary, comprising the arrangements of the schools of the town; the concern manifested by the teachers from various parts of the country; the affecting and united appeals made by the

gentlemen in their addresses, heightened those expectations, which your board humbly hope and believe have not been cut off.

Thence forward many of the friends of Zion have ventured to predict the approach of a better day for the church in this region of country; they saw the moral darkness dissipating which had so long rested upon the widely extended valley of vision; they saw a shaking among the dry bones, and while they cried come from the four winds, O breath, and breath upon these slain that they may live, they thanked God and took courage.

Your board have not been altogether unaffected with the conviction that, but little (comparatively) is done while so many are out of the ark of safety; and cannot refrain from saying that, their designs and efforts fall far short of that efficiency and earnestness, which their relations to the thousands for whom they labour require. The responsibility they take upon themselves, whose aim is the glory of God, and the salvation of souls, will not admit the least apathy or inactivity; a sufficiency of both has no doubt deterred us in our course, these indeed have been our greatest hindrances; for though we have met with indifference to the subject in parents and guardians, with prejudice of one kind or another, and sometimes with direct opposition; yet it is found by your board to be literally true, that more are they that are for us, than those that are against us, and they have found it to be so evident that the sabbath school designs of God's servants have a favourable influence on society, that even worldly men advocate and assist liberally to support them. These facts, together with the consideration, that the measures of your board have been generally seconded by men of influence, and by the pious; it is hoped will excite the members of the board who may be called to labour, to shun those evils which are the product of coldness of heart and indifference to the best interests of souls.

With these preliminary remarks the board will proceed to a brief no-

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tice of their several acts, which have regarded in a special manner the enlargement of the union, by the addition of the schools which had not become auxiliary, by ascertaining as far as practicable the true state and number of the schools in the county, by means of the visiting committees and other measures: by directing the inquiries and operations of the small schools, and encourage the disheartened and languishing, by recommending the observance of the monthly concert, and by keeping the Depository well supplied with the publications of the parent society, and other valuable books; and assisting the destitute by small donations, when the visiting committees or members of the board have deemed it expedient.

The Depository is at present in a flourishing condition; it has been well conducted by the superintendent during the past year, and has been a source of considerable income to the union; notwithstanding discounts have been uniformly made to the auxiliaries agreeable to the plan proposed at the commencement, and that pursued by the American Sunday School Union.

By the liberality of the Newark Religious Tract Society in publishing the first annual report of the union gratuitously, fifteen dollars has been saved to the Union, for which that society will please to accept the thanks of the board. They would also tender their gratitude to those gentlemen of the grand jury, who, at two respective sittings, while they were set as guardians of the public morals, departing from their usual practice, condescended to notice our institution in their gifts; thus bearing testimony to the moralizing influence they believe your society must have upon community.

Before we take particular notice of the schools, permit the board to remark, that they are persuaded still, that no part of our plan deserves more attention than the appointment of active visiting committees; the information obtained by them during the past year, respecting those parts of the county where the least has been done, has had the happiest in-

fluence on the meetings of the board; they have superseded the necessity of having a missionary, and have done nearly all the good that a missionary could have done; their visits have been solicited and highly valued by the schools, while at their suggestion, schools have become auxiliary, and in some places the monthly concert of prayer established.

There are now connected with this society 28 auxiliaries, 67 schools, 5,032 scholars, 795 teachers, and 94 superintendents—to these add the probable number of 6 schools, not auxiliary, and there will be nearly 6,000 scholars deriving benefit from sunday school instruction within our bounds, and the number of teachers will be nearly 1,000. From the reports of your auxiliaries, it is ascertained that, 55 teachers and 18 scholars have the last year, made a public profession of the religion of Christ, from those schools. Seven auxiliaries have libraries; in 13 of the churches the sunday school concert is observed—37 of the schools are discontinued during the winter—such is the state of the sabbath school cause within the county of Essex.—The hundred *fold*, which was anticipated in the first report of your managers, has been nearly realized—what christian does not rejoice in view of this picture, notwithstanding its darker shades? In its thousands, whose first efforts are to learn of God, and the great mysteries of redemption—to treasure up the seeds of eternal truth—to love the blessed gospel, and to honour our holy Sabbath, does he not see a large inheritance for the church?—What parent that loves virtue, and values the immortal interests of his offspring, does not rejoice, if their names are on these records? What citizen will not join in our thanksgivings, or will withhold his friendly aid, when he is assured that these institutions correct disorders in families, that by them neighbourhoods are reformed, profanity, abuse of divine ordinances, and vice and immorality of every kind is diminished? Who that can pray, will not say, send *now*, Lord, prosperity.—True it is, that few comparatively, are brought to an ex-

perimental acquaintance with Christ; and without his kind interposition to effect a radical change, they must remain in spiritual ignorance, and die. Yet they seem to be waiting at the pools, and are doing more for the real dignity of our natures, and for the prosperity of the nations; than all other measures devised, could do, without their aid—and are effecting a moral change, which but few of us will probably believe or sufficiently realize, but in the light and experience of eternity! And while the sunday school system is at this moment exerting a direct influence on 1,100,000, in the schools in the United States, the West India islands, British America, South America, Europe, Asia, Africa, Australasia, and Polynesia; let the friends of God, of the church, awake to their obligations, lend their aid and influence to these institutions—join in the monthly prayers with the thousands who assemble at the concert of prayer, for the dews of heaven to descend—let their prayers daily arise—and then the great head of the church will interpose and bless his cause—will send his Holy Spirit to influence—will sprinkle the nations with his precious blood—and the ransomed of the Lord will return and come unto Zion, with songs of everlasting joy upon their heads: and as the angel flies through the midst of heaven, having the everlasting gospel, to preach to every nation, kindred, and tongue, and people—the cheerful and holy song will be raised by infant voices, in every vale, and on every mountain top.

Dissipate ye clouds o'erspreading;
Jesus bids his gospel shine:
Truth is now the earth pervading,
Aided by a power divine:
Holy Jesus;
Soon all nations shall be thine.

CAPE MAY, N. J.

One thing I will take on myself to mention: within the space of two or three weeks past, the greatest display of the power of divine grace has burst forth among us that has ever been witnessed by the oldest people we have among us. So powerful is the work, that we sometimes

even stand still, to see the salvation of God. This work is, so far, confined, entirely to the heads of families: while some are shouting glory to God in the highest strains, others are crying mightily for mercy. Next sabbath the ordinance of baptism is to be administered. We solicit your prayers with ours, that this torrent of Grace may not cease until the whole face of the earth is covered with it as the mighty waters cover the bosom of the great deep.

NAZARETH, PHILADELPHIA.

One scholar has died in the full triumphs of faith. Our prospects of doing good, are bright. The instances of hopeful conversion are two.

KENSINGTON, PA.

During the past year we have been called, as an association, repeatedly to experience the loss of teachers. We have felt as though the hand of the Lord was laid heavily upon us in taking from us within a few weeks of one another, three female teachers, one of whom was among the most active and devoted teachers belonging to the school. They were all professors of religion, and have left a comforting hope that they have been removed to a better world. The one referred to, as being very active, was very anxious as she deemed her end approaching, to have a teacher provided for her class, such as she could confide in, and was evidently gratified, when such a teacher promised to take charge of her class. It is hoped that those who have still the care of the school may be quickened to double diligence in remembrance of the mournful event just stated.

HOPKINSVILLE, KEN.

I have ever felt a deep interest in sunday schools, believing them to be instrumental in spreading the Redeemer's cause among children, and promoting vital piety in the hearts of christians who engage in the duty of instruction. A short time after my

removal to this place we established a sunday school, which for two years past, without funds or patronage of any kind, and against many opposing difficulties, has struggled for its existence. Through the protection and blessing of God, it now flourishes, and every week adds to its numbers, which now amount to fifty-six, and will, I expect, through the summer, be almost doubled. We have but three stated female teachers, with some occasional assistance. We are entirely destitute of suitable books or bibles, and have no resources. The people of the town are poor and not liberal. We have excellent order in the school and great attention on the part of the children to their lessons and familiar instruction, and have good reason to hope that serious, and we trust, lasting impressions, have been made on the minds of some. For the benefit of the school and society at large, we have established a tract society, at the moderate sum of 25 cents a subscriber; this furnishes us with ten dollars worth of tracts, which are given as rewards. I have also myself subscribed for the Sunday School Magazine and Youth's Friend, and now remit to you the subscription.

We believe we have the smiles and approbation of the great head of the church, and in his strength will we go on, looking to him to supply our need.

CATSKILL, N. Y.

It is the request of the "Sabbath School and Library Society in Catskill," that the bearer may attend the anniversary of the American Sunday School Union, as their delegate, provided his stay in Philadelphia will allow him the opportunity. The same gentleman will pay over to your board 30 dollars, to constitute our pastor, the Rev. David Porter, D. D. a life member of the American Sunday School Union Society, 20 dollars and 71 cents of which was contributed by the members of the Sabbath School, the remainder was raised by donations from individuals.

The answers of our secretary, annexed to your circular, precludes the

necessity of any remarks upon our school at this time, especially as our annual returns will be due in September.

On the subject of sending an agent from your board to this section, there can be but little doubt but that the sabbath school cause might be greatly benefitted by such a measure. The formation of a Union in this county, to become auxiliary to the American Sunday School Union, has been a subject of some reflection and conversation, but with no efficiency as yet. There appears to be no suitable person at present, who can be obtained, to effect this desirable object. There are ten towns in this county; and there are ten or eleven well organized and interesting sabbath schools, beside a number of *local* schools of less note, kept up in the summer season. Five or six of the former are directly or indirectly connected with the American S. School Union. An agent for this county might not only greatly strengthen the cause by concentrating the exertions of those societies already formed, but a number more might probably be formed to much advantage for the well being of many precious immortals. The expense of supporting an agent from the parent society, may most probably be defrayed without drawing from her funds, for a season at least. Since the *sabbath school* cause is so evidently the cause of Christ, and being so pre-eminently calculated to draw the rising generation under the influence of *bible* truth; and considering the effects already produced, what efforts should not be put forth to raise such a *scheme* to the highest pitch of usefulness!

PAWLETT, VERMONT.

I am much better pleased with the Magazine than I expected to be—I had imbibed some prejudices against it. I can assure you, on the testimony of some of my best people, that it has excited a new impulse in favour of sabbath schools. It has been extensively read—with lively interest.

Our sabbath schools, never since their establishment, promised so

much prosperity or usefulness, as they do this spring. My brother, whose heart is deeply excited on this subject, has been spending a few weeks with me, and has done much to organize and animate our school.

We had *nine* schools in town last summer. Most were given up for the winter, it being wholly impracticable to keep them during short days—not because the children were scattered and must needs be at some *trouble* if they attended—No: this is not the reason. We believe in *taking pains* both to do good and get it. In some cases our superintendents left home to teach district schools abroad, and there was no suitable successors. But when they were given up it was on the ground that the distance at which the people lived from church, left them no time for the service—some of them having 4 and 5 miles to ride. In two districts, thus situated, they were attended on Saturday afternoon. A general collection of the scholars was made at noon on the sabbath, which has kept awake the interest of teachers and scholars. It is this school which my brother has re-modelled. Our schools were, until this spring, a sort of *race course*—the *swiftest*, were of course, most commended. The school is now divided into two classes or divisions. All above 14 years of age in the first division. They have a question put to them, to support which they are required to learn proof texts.

The second division are required to commit a set lesson of ten or fifteen verses, and get in addition, at least one proof text, of a simple doctrine or duty.

The question in the first division is of the higher order—as the divinity of the Saviour, &c. The other division have questions which have some relation to the parents as well as children—what is said of sabbath breaking, swearing, &c. in the Bible. In this way we assemble—agreeably to the motto of your magazine—“*men, women, and children.*”

From what I have seen of its effects, I am decidedly of opinion, that it is altogether the *best* method of conducting a school. But enough on this subject. I should not have writ-

ten thus familiarly, had I not found in you an ardent attachment to the cause I love. This congeniality of feeling waits not the tardy operations of a fashionable etiquette. It will gladden you, I know, to learn that we are going on unto perfection, in the system and efficiency of our sabbath schools. We have a very considerable embarrassment to our operations, which I should rejoice to remove. To consult you respecting it, I took my pen. It is not confined to this people. If it were, it would merit less attention. It is the want of books.

FLEMINGTON AND AMWELL, N. J.

Under the providence of God the managers are brought to the close of another year of their labours. It is with pleasure, and we trust with thankfulness to the God of mercies, whose we are, and whom we serve, that we are enabled to state, that during the past year, the field of exertion for the benefit of the rising generation, occupied by this society, has been gradually extended. At our last anniversary the number of schools in active operation were six—a very efficient one has since been added, which makes the whole number now under the care of our society seven. The attendance of the scholars have been generally regular, and their general deportment such as merits the highest praise. Their attention to the reading of the word, and religious exercises in the school, has given general satisfaction. Most of the children have made regular progress in their studies. In the recitations it has been the aim of the teachers to limit the quantity committed to memory, in the hope of advancing their pupils in the knowledge of what they acquire—this has been particularly the case in committing from the holy scriptures, and the hope is indulged, that the plan has been pursued with benefit. The plan of rewarding the children with tickets, has been in a great measure abandoned in this school—and it is believed its disuse will be attended with salutary effects. In its stead

the formation of a religious library, adapted to the various capacities of children, has been commenced; and although our stock of books is yet small, and entirely inadequate to meet the demands of all the schools yet so far as the experiment has been tried—we have had ample proof of the superior benefits of this mode of rewarding the industry and faithfulness of our little pupils. The eagerness with which these books are enquired for, is a pleasing indication that their contents are appreciated; and renders it a matter of regret, that the funds of the society are inadequate to such a supply of them, as would give the several schools the advantages of their distribution on an extended scale. While the conductors of the school thus express their gratitude to the great head of the church for his signal preservation of themselves and the little company committed to their care; and for the distinguished success which has attended the cause of sabbath school instruction; they would not conceal their regret that too many manifest no disposition to avail their children of the advantages of these schools; and that some few even of those who are permitted to attend, loose much by the neglect of parents and guardians, to second the efforts of the teachers to promote the highest good of their children.

CONNECTICUT.

Second Report.

It is unnecessary at the present time, to insist on the utility of sabbath schools. The eyes of the christian public are open on this subject; and those who a few years since doubted and hesitated, are now active and efficient friends. When we contemplate the importance of sabbath schools to the rising generations in the cultivation of the intellect, and the formation of moral character; when we consider the simplicity of their design and organization, the feeble instruments by which their support and instruction are communicated; the unobtrusive and unwearied efforts of the many thousands

who are employed in their management; and especially when we look upon them as handmaids to the christian church, as the nursery of her sons and her daughters; we are astonished, that an institution of so benevolent a character, and inspiring so much hope, should have commenced its progress at so late a period of time.

It is a source of satisfaction to the friends and patrons of our sabbath schools, that in most of them, libraries have been commenced, on a plan which promises that they will soon become beneficial and respectable. In this way, improvement in useful knowledge, goes hand in hand with amusement. In this way, the little portions of time, and the long evenings of winter, which formerly were wasted in idleness or vicious pursuits, are now occupied in mental cultivation, or softening the rough and natural affections of the heart. In this way, a taste for reading is imbibed in youth, which will ever be a source of pleasure, and comfort, and support; and which is rarely acquired, except in the morning of life. When we recollect the character of the books of which our sunday school libraries are formed; so vastly superior to the trash which was put into the hands of children fifty years ago, we have reason to hail their establishment as a powerful means in improving the youth of our country.

The managers have felt much solicitude that one or more missionaries should be employed to visit every society in the state, in order to confirm and strengthen the sabbath schools which have been organized, and to establish them in those places where they have been hitherto neglected. The only reason why one has not been employed this spring, has been the difficulty of finding a suitable person to engage in this labour. The managers of the American Sunday School Union, have long since expressed their desire to forward a commission to any person who shall be designated for this employment, by our society. The object is still kept steadily in view, and we trust it will never be lost sight of,

until the field is amply supplied with labourers.

The number of auxiliaries connected with us one year since, was 52, including 1200 teachers, and 7000 scholars. We now have 80 auxiliaries, 1600 teachers, who receive no reward for their services, except the satisfaction of knowing that they are in the path of duty and of usefulness, and 10,000 scholars.

It is a subject calculated to inspire gratitude in a pious heart, that the children, after receiving religious instruction in the sabbath school, until they reach 13 or 14 years of age, are prepared to enter the Bible class. The reluctance so often expressed by our youth, while listening to the inculcation of divine truth, is in this manner happily overcome, and the scholar who has been taught for years in the primary school, slides imperceptibly and cheerfully into that of a higher grade.

It would be happy for our country, if Bible classes were universally established; but as ministers and churches are becoming more and more awake to their importance and utility, we expect with confidence, that in a few years they will be found planted by the side of sabbath schools in most of our towns and villages.

Perhaps it may not be generally known, that the National Union publish a periodical work, entitled the Sunday School (Teachers') Magazine. This work is well calculated to stimulate teachers in their duty, and to communicate important information relative to sabbath schools throughout the world. In those schools where the work is not taken, we know nothing that will be more useful, than its introduction. In the revivals of religion which have taken place the last year, and which have been more numerous than in any former period of our history, the sabbath schools have not been forgotten by our Almighty benefactor. Many young persons of both sexes, have entertained a comfortable hope, that God, the Holy Spirit, had visited them with his grace; and have proved by their lives and conversation, that they were indeed born again.

Even little children have turned to the Lord; and from their hearts and lips his praise has been perfected.

In conclusion, the managers would respectfully say to all parents, *Send your children to the sabbath school.* They would say to all Christian brethren, *Pray for sabbath schools.* They would say to all ministers of the gospel, *We beseech you to establish sabbath schools in all your parishes, and to visit and encourage them, as often as you have opportunity.*

—
WILLIAMSBURG, VA.

I am happy to state, that the children of our school are still very attentive, and appear anxious to improve. During the winter the school was thinly attended, owing to the severe cold weather, but at this time there are 51 boys and 41 girls, regular attendants. One male teacher has this year publicly professed himself to be a disciple of the blessed Jesus. Four of the female teachers have for some years been professors of religion, and one of our youngest has, from her earliest days, dedicated herself in private to the Lord. My friends, let not the blessing which so many are now obtaining be unsought by you; many of the parents of our children have, by the grace of God, of late professed to be born again, and others are seeking God's love to know; indeed, this town, where iniquity has so much abounded, has lately seen a great change. We have a faithful pastor sent us by kind Heaven, who is striving to win souls to God; and, glory be to his holy name, we already see he is reaping the fruits of his labour.—*Female Sabbath School.*

—
SHREWSBURY, PA.

We want more light on the subject of Sunday schools, in this part of the country; and should the American Sunday School Union deem it expedient to furnish it, we will endeavour to walk by it. There never has been such a prospect in this part of the county for the advancement of the Sunday school cause, and, by the

grace of God assisting us, we are determined to proceed with unabating assiduity in this good work.

We take such a deep interest in the cause, that we are anxious to gain all the information possible, so as to be able to communicate it to others. In some places, we have the prejudices of the people to contend with—these must be removed before we can succeed in getting them to co-operate with us. Some approve of Sabbath schools in towns and villages, but not in the country—others approve them altogether; these are comparatively few. None of these things discourage us; the cause is a good one, and we are determined to go forward in the strength of the Lord—with deep humility, fervent prayer, and steady perseverance.

—
KENTUCK, PA.

If we should be asked, what we had to encourage us, in reply we would state, that, during the past year, six of our scholars give satisfactory evidence of a change of heart, and that there are others under the influence of the Holy Spirit, and that God is with us in very deed.

We would offer for your encouragement a circumstance which took place at one of our schools. As one of the superintendents was conversing with the scholars upon the importance of prayer, and urging it upon them, and, looking round the school, further observed, "How many scholars are here who have not praying parents?" A hard-hearted parent, who was present, (to use his own expression,) received an arrow from the Almighty, which stung him to the heart. He went, however, and retired to rest; but sleep had fled from him. He viewed his own character, and he loathed it; and the thought that he had never prayed before his children, stung him to his very soul. He was borne down for days, and went weeks under the burden of his sins. He would frequently retire into the silent and solitary groves for the purpose of prayer. After continuing in this manner for some time, he hopes the Lord Jesus Christ met him, and humbled him in

the dust; and he has now the satisfaction of seeing two of his children hoping in the mercies of a Redeemer.

SOUTHWARK BAPTIST S. S. PHILA.

One of the teachers baptized last year states, that he received his first serious impressions about ten years ago, when a Sunday scholar. If there were no other instance of conversion than the present one, we have abundant reason to go on in our labour of love, knowing that if the whole united efforts of Sunday school teachers were to be the means in the hand of God of saving one immortal soul, (to say nothing of the thousands that have and will be saved through their instrumentality,) from going down to the chambers of death, we have gained more than a whole world.

AMERICAN SUNDAY SCHOOL UNION.

The third anniversary of this institution was celebrated on Tuesday, 22d May, in the church on Washington square, in the presence of a large and attentive assembly:—

ALEXANDER HENRY, Esq. President of the Society, took the chair at four o'clock, P. M. The throne of grace was fervently addressed by the Rev. Dr. HILLYER, of the Presbyterian church of Orange, New Jersey; after which, the following ode, written for the occasion by W. B. Tappan, was read by the Rev. Mr. Doughty, of the Methodist church of this city, and sung by the congregation.

ODE.

God, our God, his power revealing,
In this latter harvest time—
Bids his Sun, with wings of healing,
Rise on each benighted clime:
See! o'er vale and humbled mountain,
Rolls his conquering car to-day;
See! his brightness like a fountain,
Flooding all the glad highway.

By the Mission Ships that wander,
Messengers to every sea,—
By his servants toiling yonder,
Where stern idols claim the knee,—
Bibles, news of peace declaring,
To the wretch by sin undone,
Tracts, obedient missives, bearing
Liberty to thralldom's son:

By the tender mercies glowing,
Where reign'd hatred and misrule;
And the thousand blessings flowing
From his chosen Sunday School;
He is Error's night dispelling,
Bidding grace in rivers flow,
From Antarctic, to the dwelling
Of the lowly Esquimaux.

Wake the harp, ye angels! ever
Warble, ye melodious choirs!
Sweet your minstrelsy, yet never
With Redemption thrill those wires:
'Tis *our* song, and all your glory,
Starry crowns and hymns above,
Fade, while children lip the story
Of a Saviour's dying love.

The report of the Treasurer was read by SILAS E. WEIR, Esq. Vice President of the Society.

The annual report of the Board of Managers was then read by the Rev. Dr. ELY, of the third Presbyterian church, by whom it was written. Whereupon the subjoined resolutions were proposed and adopted.

On motion of the Rev. JOHN L. DAGG, of the Baptist church in Sansom street, seconded by the Hon. HEMAN LINCOLN of Boston, Massachusetts,

Resolved, That the annual report be printed, and distributed under the direction of the Board of Managers.

On motion of the Rev. Dr. RICE, of the Presbyterian church, Virginia, seconded by GEORGE S. WILSON, Esq. of Utica, New-York,

Resolved, That the thanks of this Society be presented to its numerous auxiliaries and friends, for their exertions in the establishment and support of Sunday schools, and that they be earnestly solicited to increase their efforts until all the children and youth of our country partake of their highest benefits.

On motion of the Rev. G. W. RINGELEY, of the Episcopal church, Philadelphia, seconded by the Rev. WM. YATES, Baptist Missionary from Calcutta,

Resolved, That while the Society feel a deep and lively sense of gratitude to Almighty God, for the extensive accommodations provided for them, they would also present their unfeigned acknowledgments to their fellow-citizens, who have so liberally contributed to this object.

On motion of Dr. MEIGS, of Philadelphia, seconded by the Rev. Mr.

MERWIN, of the Methodist church, Philadelphia,

Resolved, That the concurrence of public sentiment in the design and execution of the Sunday school plan of instruction, is highly encouraging as the warrant of its ultimate triumph in the United States, and the world.

On moving and seconding the above resolutions, addresses were delivered by all the gentlemen above named, excepting the Hon. Mr. Lincoln.

The subjoined hymn, also written for the occasion by Mr. Tappan, was then sung with much spirit and effect by the children, who thronged the galleries.

HYMN.

Union prevails in heaven, from Him
Who all its spangled sheet unroll'd,
Down to the flaming cherubim
That veils his face with wings of gold.

Union is written on each star,
That walks in music as it shines;
And the dim worlds that float afar,
Reveal it, trac'd in living lines.

In Union have our fathers plac'd
The stone that God will not forbid,
Polish'd and sure—whereon is bas'd
The Sunday school's fair pyramid.

In Union went the cloud of prayer,
Their embassy, to yonder skies;
Falt'ring, and yet accepted there,
For God approved the sacrifice.

O, Thou! that sendest blessings down,
The hearing and the answering One!
Smile on their toil, and give the crown,
And give the world to Christ thy Son.

The Rev. Dr. ASHBEL GREEN, of this city, then closed the exercises with the Apostolic Benediction.

Brief View of the Society's Publications, &c.

Since the anniversary, in May last, they have published 11,000 Tracts—1000 Hymns in sheets—3000 Teacher's Manual—6500 select Scripture Lessons—10,000 Alphabetical cards—2500 Class books—2000 Bible Questions—484,000 Premium books—2000 Teachers' Hymn books—23,000 Sunday School Magazines—2000 Teacher's Guide—4000 Testaments—2000 Reference Testaments—2500 Reports—11,500 Decalogues—606,000 Tickets—17,000 Primers—4000 Catalogues, 10,000 Spelling books—2250 Regulations—48,000 Catechisms—

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35,000 Hymn books, and 289,250 other publications; making 1,616,796 publications, which, added to those issued by the Society in the two preceding years, make a grand total of 3,741,849.

The circulation of the American Sunday School Magazine has much increased, and the edition now consists of 2500 copies monthly—of the smaller Magazine 10,000 copies are printed monthly.

There are now established in different parts of the United States, in whole or in part on the capital of this Union, 67 depositories for the sale and distribution of the Society's publications.

State of the Schools in connexion with the Union.

MAINE.

The Maine Sunday School Union has 16 auxiliaries, about 1300 teachers and 6000 scholars, in 100 schools. These form so small a portion of the Sabbath schools in the state, that no probable estimate of the whole number of teachers and taught can be found.

NEW HAMPSHIRE,

Has a Sunday School Union, embracing 70 schools, from which they have received returns, and in which 649 teachers instruct 5,000 scholars.

VERMONT

Sunday School Union embraces 161 schools, 1,199 superintendents and teachers, and 6,767 scholars. They estimate the numbers not connected with their State Union at 80 schools, 600 superintendents and teachers, and 3,500 scholars.

MASSACHUSETTS,

Has a State Union, from which no return has been received. Their annual meeting will be held the ensuing week. In 1826 they reported 81 schools, 835 teachers, and 6,078 scholars.

RHODE ISLAND

Sunday School Union, embraces 16 auxiliary societies, 40 schools, 183 teachers, and 2409 scholars.

CONNECTICUT

Sunday School Union, reports 81 schools, 1,610 teachers, and 10,100 scholars. During the last year, 141 of the teachers, and 127 of the scholars, have made a public profession of religion.

NEW YORK

Contains 31 auxiliaries. Of these the New York Sunday School Union reports 62 schools, 1,095 teachers, and 6,796 scholars. Increase during the last year, 12 schools, 321 instructors, and 1,795 pupils. In the same time, 84 teachers and 54 scholars have professed religion, which, added to those of former years, make 380 teachers and 192 scholars—total 572. The New York Female Union returns 40 schools, 354 teachers, and 3,553 scholars. During the past year, of these 25 teachers and 38 scholars have professed religion—total of hopeful converts in connexion with them since 1816, 626. The Western Sunday School Union, includes 13 county societies, which embrace 275 schools, 1,900 teachers, and 15,000 scholars. In Oneida county alone, the hopeful conversion of 400 Sunday school children and 100 teachers, is reported. Twenty other societies in the state of New York report 272 schools, 1,331 teachers, and 12,190 scholars. Total in the state, in connexion with the American Union, 732 schools, 6,113 teachers, 43,912 scholars. Of these teachers 251, and of the scholars 401, making 652, have been returned as hopeful converts during the last year.

NEW JERSEY

Has 33 auxiliaries, 306 schools, 2,663 teachers, 20,459 scholars.

PENNSYLVANIA

Has 75 auxiliaries embracing 453 schools, 4,094 teachers, 31,258 scholars. Conversions during the past year 92, of whom 61 were teachers and 31 scholars.

DELAWARE

Contains 7 auxiliaries, embracing 29 schools, 226 teachers, 1,835 scholars. Hopeful conversions during the past year 11, 5 of whom were teachers and 6 scholars.

MARYLAND

Reports 40 schools, 416 teachers and 2,816 scholars. Hopeful conversions during the past year, 7 teachers. The Maryland State Union has recently connected itself with the American Union.

THE DISTRICT OF COLUMBIA

Has 3 auxiliaries, embracing 25 schools, 333 teachers, and 2,813 scholars. Hopeful conversions during the past year, 22 teachers and 3 scholars.

VIRGINIA.

Only 18 out of 24 auxiliaries have made reports to the Union. There are 46 schools, 520 teachers, and 3,640 scholars. Hopeful conversions during the past year, 6 teachers and 7 scholars.

NORTH CAROLINA

Has 8 auxiliaries, containing 45 schools, 379 teachers, and 2,407 scholars. Hopeful conversions during the past year, 6 teachers and 9 scholars.

SOUTH CAROLINA.

Seven out of 14 schools belonging to the State Union have reported to the state auxiliary. These 7 schools have 130 teachers and 914 scholars. The whole number of schools in the state, connected with the American Union, is 20, containing 174 teachers and 1,260 scholars.

GEORGIA

Reports 5 auxiliaries, 32 schools, 236 teachers, and 1,920 scholars. Hopeful conversions during the past year, 13 teachers and 11 scholars.

ALABAMA

Reports 2 auxiliaries. In this state there are 3 schools, 32 teachers and 213 scholars.

LOUISIANA.

The Sabbath school at New Orleans has 13 teachers and 55 scholars. Three teachers have become hope-fully converted during the past year.

TERRITORY OF ARKANSAS.

The Dwight Mission Sunday School has 8 teachers and 67 scholars. One teacher has recently professed faith in Christ.

TENNESSEE.

No returns have been received since last report. There were then 3 schools, 35 teachers and 261 scholars.

KENTUCKY.

Seven auxiliaries in this state report 7 schools, 69 teachers, and 597 scholars. Six other schools, not connected with the Union, contain 560 scholars. There are auxiliary in this state, 9 schools, 113 teachers, and 722 scholars.

MISSOURI AND ILLINOIS.

The report of the "General Sunday School Union," for 1827, states, that more schools are now in operation than were reported last year—but they cannot state the number of additional teachers and scholars, by reason of defects in their returns. Their report of 1826 to the American Union, returns 106 schools, 472 teachers, and 3,697 scholars.

INDIANA

Has a State Union, but no returns have been received except from Indianapolis. The school there contains 43 teachers and 296 scholars. Hopeful conversions during the past year, 2 teachers.

OHIO.

Six auxiliaries return 13 schools, 204 teachers, and 1,263 scholars.

THE TERRITORY OF MICHIGAN

Has one auxiliary and one school, with 22 teachers and 220 scholars.

GENERAL VIEW.

Sixty-three auxiliaries have been added during the past year, making 463 which have been recognized by the society. Of these 101 have been discontinued or united with larger auxiliaries. There are now connected with the American Sunday School Union, 362 auxiliaries, 2,415 schools, 22,291 teachers, 159,246 scholars. Increase, 2,993 teachers, 24,172 scholars. Whole number of hopeful conversions during the past year, 1,481—723 of whom are teachers, and 758 scholars. Excess of hopeful conversions over last year, 481. Add these to the 4,000 hopeful converts

before returned, and the amount is 5,481.

GENERAL AGENT.

The General Agent, in discharging his duties, has already travelled more than 3,000 miles, and has collected \$3,665 77, of which \$1,500 have been left with the managers of local depositories.

SOCIETY'S HOUSE.

Since the last anniversary, the Board of Managers have been enabled, by the liberal contributions of their fellow citizens in Philadelphia, to purchase a convenient lot with buildings thereon for their depository, and are now preparing them, and erecting other buildings on the same lot, for the accommodation of their printer, stereotype-founder, letter-press and copper-plate printer, binder, wood and copper-plate engravers, &c. the whole expense of which, when completed, including the cost of the original purchase, will amount to about 34,000 dollars. Their depository will thus be furnished them free of expense.—The amount of the contributions above mentioned is already \$14,000; \$10,000 of which have been paid in. The building purchased is at 148 Chesnut street: the lot has 50 feet front and 130 feet depth. The new building erecting for printing-office, &c. is 50 feet long, 24 feet wide, and 5 stories high. The book store has 24 front and 50 feet depth: a very tasteful and substantial marble front has been put up, the difference in the expense of which, between it and ordinary wood work, has been paid by a liberal friend of the institution here.

USEFULNESS OF TRACTS.

American Tract Society Report.

Among the encouragements to increased exertion, the committee mention the fact that God is blessing the publications of the society as instruments in the conversion of sinners to himself. Out of a great number of instances illustrating the truth of this remark, we select the following:

I have been informed, says a clergyman in the state of New York, of

the reformation by a tract, of a most notoriously profane swearer; and in another instance, I have encouragement to hope for the reformation of one addicted in a high degree to intemperance.—A few weeks ago, he adds, I prevailed on a neighbouring brother to purchase a few thousand pages of tracts, to circulate in his congregation; and he has since informed me that the tract *Quench not the Spirit* was read in a prayer meeting, and blessed to the awakening and conversion of a lad about thirteen years of age, whose engagedness in the cause of Christ had subsequently led to the conversion of a number of his associates. Previous to the commencement of our labours in the distribution of tracts, says the same clergyman, we had many advocates for the doctrine of universal salvation; and I had strong fears that the influence of that fatal error was extending among us; but the very striking and convincing manner in which that fearful delusion is exposed in a number of tracts which we have industriously circulated, has put the enemy to confusion on that point: and now I do not know of an individual within the bounds of my congregation who will openly advocate the doctrine.

The tract *On the Lord's day* was left in a dwelling house in one of our cities, where resided a family of wealth, who were accustomed in the warm season, to amuse themselves on the sabbath by a trip in the steam boat. After returning one sabbath, the tract was read by the father with close attention, who, on laying it aside, exclaimed, "This is the last time you find me sailing on the sabbath. Next Sunday I go to church." He immediately provided himself with a seat in an evangelical church.

The Female Tract Society of New York report that one of their directors penetrated through a dark alley to the abode of a wretched man, grown old in sin, who, when affectionately accosted on the subject of religion, at first rudely replied to her, "I suppose you wish to convert me!" and soon after passionately exclaimed, with reference to the family broils that disturbed his peace, "It's

pretty hard, if I've got to have a hell here, and another hell hereafter,"—yet by the reading of tracts, accompanied with words of Christian kindness, he was induced to visit a place of public worship, where he became a regular attendant, having, as he gave reason to believe, never before entered the house of God on the sabbath.

The same society also report the conversion, by means of a tract, of a decided universalist, who has since joined a methodist church.

The auxiliary society of Petersburg, Va. mentions that the tract entitled the *Christian Atonement*, given to a man who had for years been groping in the darkness of nature, was the means of convincing him of his ruined condition as a sinner. He found no rest till he found it in the cross of Christ, and embraced him as the friend of sinners. He has since united with the church. When we think, says the report, of the value of one soul, saved from eternal banishment from the presence of God by means of a tract circulated by us, how does it compensate for all we have done, or can do, to the end of our lives.

An agent near the boundary line of New York and Pennsylvania, says, "In the prosecution of my work, I have had much to encourage me. I have visited several places, where the Lord has poured out his spirit; and, in these places I have found persons exceedingly anxious for tracts. In one place I found a person, then a member of the church, who was awakened and brought to the house of God by reading the tract, entitled *The Sin and Danger of Despising a Preached Gospel*.—I have seen a mother who had buried her son, yes her only son. She knew that her only source of consolation was in God, but could not acquiesce in his will, till she had read the tract *To Mourners*.—I knew a youth, a promising member of one of the eastern colleges, who distributed many tracts, and in the last diary he ever wrote, recorded the special blessings derived to his own soul from Robert Hall's tract *On the Holy Spirit*. Did he continue in this world? No: he is

gone—he is gone to join the songs of the redeemed around the throne. But he did not take his departure till he had made some provisions for the tract society. Your agent is the bearer of \$20, to constitute one of his surviving friends a life member.

A few months since, says an excellent clergyman in the southwest part of this state, I was called to attend an ordination some miles distant; and taking with me some tracts, as my custom is, I presented one to a pious schoolmaster where I dined. A few days after, the following message came to me from the lady with whom the schoolmaster boarded: "Sir, I have the pleasure to inform you that your tract has been the means of doing us great good. The schoolmaster carried it to his school, where it was read and copied by many of the boys and before night three or four were brought under deep conviction. A general seriousness was soon manifested throughout the school; it spread to older persons; and now, a most interesting revival of religion is enjoyed in this congregation."

The tract on *Family Worship* was sent into the house of a highly respectable judge in Vermont. He read it, and said to his minister, "The little tract on family worship has stripped me of every excuse I had for not praying in my family. I am guilty."

A lawyer of eminence in Alabama, one day took up, from the mantel piece in his own house, a volume of tracts which had been laid there by his little son, and which immediately arrested his attention. "This," says a gentleman in that state, "occurred about four months since. At our communion, two weeks since, he and his wife unitedly made a public profession of religion. He is a gentleman of fine talents and highly cultivated mind; had been well acquainted with the bible as a history, but had read it with strong prejudices, in consequence of having previously read most of the works opposed to it. He is now an active and useful member of the church. One of his first acts, after his communion, was to appropriate a sum of money for the distribution of tracts."

An officer in one of our public

literary and scientific institutions on whom it devolves statedly to minister at the altar, was called upon by a student, who, he thought, would be as likely as any other to receive in good part a word of serious exhortation. He presented him four tracts; two of which he requested him to read for his own personal benefit, and the other two, one of which was the *Last Hours of the Hon. Francis Newport*, to drop unseen, where some of his sceptical fellow students would be likely to find them. One week afterwards, on Saturday afternoon, another student called on this clerical officer. Soon after he entered, he said, "You do not know me, sir; my name is — — —;" and then burst into tears. The minister, convinced of what was the cause of his distress, said to him, "My friend, if, as I trust, your grief is connected with religion,—if you desire to become a servant of God, be encouraged to open your heart to me whose heart is already open to you." "I do desire to become a servant of God," said he. Deep emotion prevented his further utterance, for a few moments. Being then asked, what were the circumstances of his case, he replied, "A tract was lying in my room last Saturday. I cannot imagine how it got there; but I took it up; read it, and it made a powerful impression upon my mind. It was *an account of the death of an infidel*." On being requested to describe the previous state of his mind, he said he had not actually considered himself an infidel, but had been profane, and in the habit of speaking lightly of religion; and nothing had effectually arrested his attention till he read this tract. Not long after, he gave evidence, that he had been born of God, and united with the church. He soon manifested much anxiety for the student through whose instrumentality he had received the tract. "To him, under God," said he to his minister, "and next, sir, to you, I owe an immeasurable debt; and by the help of God, I will not let him alone till we have him among us." A few days after, he called upon his minister with the young man leaning on his arm. "Here he is," said he,

"the Lord has brought him." Unable to restrain his emotions at what he hoped the Lord was doing for him, the minister threw his arms around his neck and blessed him. "I can hold out no longer," said he; "this is not the first time; I have been often called; I can hold out no longer. I will be a servant of God, henceforth, for ever." It was in reading the *Shepherd of Salisbury Plain*, that he first felt his heart expanded with the spirit of prayer. "Behold how great a matter a little fire kindleth." These two young men are now active members of the church of Christ; they have distributed thousands of tracts among the destitute, the ignorant, and the perishing; they are both zealously engaged in the cause of sabbath schools; by one of them a school of 100 children has been gathered, where, among a population of 1,000, the gospel has been but seldom preached; by one, among a people destitute of the regular means of grace, social meetings for prayer and instruction are held every week; by the instrumentality of one, as many as *ten*, who a little while ago were dreadfully wicked, have been hopefully converted, and are so changed as to astonish their former companions. Both will probably at length become ministers of the gospel, and be, through many years, continually gathering new fruits in testimony of the unspeakable blessings which may flow to the church and to the world, by the means of one tract.

NEW YORK SUNDAY SCHOOL UNION.

On Tuesday the 8th inst. between 2 and 3 o'clock, the various schools connected with the Union, comprising near 7000 children, passed through the Park to Castle Garden. Each school had its appropriate banner, on which was inserted some scripture motto. Among others we noticed the following:

Seek me early.

The truth shall make you free.

And yet there is room.

Search the scriptures: they are they which testify of me.

Come ye children: hearken unto me: I will teach you the fear of the Lord.

The resurrection and the life.

Compel them to come in.

Thy word is a light unto my path.

Mercy and truth are met together.

Suffer little children to come unto me, and forbid them not.

The fear of the Lord is the beginning of wisdom.

And they shall all know me.

When at length all were assembled in the Garden, together with many hundreds of spectators, making an audience of nearly or quite 10,000 souls, the hymn, "Loud hallelujahs to the Lord," was given out, and sung in the tune of "Old Hundred." Though in a promiscuous concourse it is impossible for the chords to be sweet, there was nevertheless a pleasure and sublimity in so many thousand voices ascending to God in praise, which it is not often permitted, in this world, to enjoy. Prayer was offered by the Rev. Mr. Hewitt, of Fairfield, Conn. Another hymn was sung in the tune of Claredon; during which a collection was taken up for the benefit of the Union. An address was then made by the Rev. Mr. M'Cartee, of the Presbyterian church in Canal street. After a third hymn and doxology, in the tune of Monmouth, some parting remarks were addressed to the children by the Rev. Dr. Milnor, and the assembly separated.—The use of the Garden, and its Band of Music, was afforded gratuitously to the Union, by the lessee, capt. Chase.

In the evening, the society held its eleventh annual meeting at the Middle Dutch Church. Prayer was offered by the Rev. Dr. Spring. The annual Report was read by Mr. Horace Holden. A motion for its acceptance and distribution under the direction of the General Committee, was made by the Rev. Mr. Somers, and seconded by the Rev. Howard Malcom, agent of the American Union. A collection was then taken up, during which the meeting was addressed by the Rev. Mr. Woodbridge, of Canandaigua. A motion of thanks to the superintendents and teachers, for their arduous and disin-

terested labours in this benevolent enterprise, was offered by T. Bradford, Esq. of Philadelphia, and seconded by the Rev. Samuel H. Cox. Addresses were made by the several gentlemen who moved and seconded the resolutions—both of which were adopted.—*N. Y. Ob. & Chron.*

SELECT LESSONS

The practice of selecting portions of scripture for the year prevailed of late in many schools, and we believe the experience of all who have made use of them, testifies to their utility. At the commencement of the present year, a committee was appointed for this object, who arranged a series of lessons for each sabbath in the year. These lessons do not, on an average, consist of more than fifteen verses; and it is intended that they shall embrace but one general subject. Experience has shown, that there is no benefit, but much injury in burdening the memory with syllables and lines, to which no definite idea is attached. A few verses, familiarly illustrated, and enforced with plainness and affection, produce infinitely more effect, than whole chapters, hurried over without explanation or reflection. Teachers, as well as parents, should be cautious how they lead their children to think that excellence consists in quantity. This in ambitious minds is said to produce the worst consequences, and in all cases it is proposing a false standard of merit. Neither should several distinct subjects be grouped together in the same lessons otherwise the mind is distracted, and the effect of the whole destroyed or greatly weakened. The minds of the children are soon weary. When fresh, their attention may be gained on a particular subject, and when it has been gained, it may be kept up for a considerable length of time; but if we would lay that aside, and take up another wholly unconnected with it, we shall certainly fail in the attempt. To these remarks on unity of subject, some exceptions must, it is evident, be allowed.

Our lessons being thus arranged, the teachers have been accustomed to meet weekly, to hear the explana-

tion of that portion of scripture which comes next in order, from one of the clergymen of the city. We consider these meetings to be very useful. They give the teachers an opportunity of availing themselves of the knowledge and information of one professedly devoted to the study of the Bible.

Selected lessons also enable the superintendent, or any other suitable person, to address the whole school with greater effect. For they have all been attending to the same solemn truth: their feelings are awake to it, and the words come from their lips with greater weight. But that to which we would particularly direct the attention of the public, is the opportunity that is afforded by select lessons of questioning the whole school on the subject of the day. In some of our schools it has been customary to devote a considerable part of the afternoon to this exercise alone. The superintendent commences, say with the youngest, and proceeds from that to the next, and so on till he has gone through the whole school. These questions can easily be adopted to the years and capacity of those to whom they are proposed. The effect is most happy. The scholar during the week while he is committing his lesson, remembers that he is to be questioned on its meaning. This makes him careful to ascertain it with precision, and to apply for the solution of difficulties to his teacher: which tends in no small degree to excite him also to investigation. It is unnecessary to add that whatever tends to awaken thought and reflection in the youthful mind is highly salutary.—*Ct. Observer.*

SABBATH SCHOOL CONCERT.

The Quarterly meeting of Sabbath School Teachers of different denominations was held on Monday evening of last week in the Methodist Church in Bromfield Lane. Dea J. C. Proctor was chairman of the meeting. A number of superintendents and others made addresses, representing the state of the scholars under their charge, and the general aspect of the sabbath school interest. These ad-

dressess were very encouraging, and some, in almost every school, were represented as inquiring the way to eternal life, or as having very recently become renewed in heart. In one of the Methodist Schools the teachers had adopted the practice of taking the classes in succession into a separate room, for the purpose of personal religious instruction, which had been attended with very happy effects on the hearts and conduct of the scholars. —Two pious females had applied to be admitted as teachers, but as there was no class vacant, they could not be received. Yet their hearts were set on the work, and they inquired whether, if they should procure scholars themselves, they could not then be permitted to teach them in the school. This had a powerful effect on all the teachers; and the result was, that, in a short time, the number of scholars was doubled.

REMOVAL.

Before another number issues from our press, the society will probably take possession of their new buildings in Chesnut street, which are now nearly prepared for their accommodation. Our readers have been already informed of the purchase of this property, and of the advantages the measure will bring to the promotion of the objects of the institution.

Yet would we again record our gratitude to that God who has so signally prospered our national union of sabbath school efforts, that he has disposed the hearts of the wealthy and liberal citizens of Philadelphia to render so willing and efficient aid for the success of this important undertaking. In addition to the greater facilities now placed at the disposal of the board for economising and concentrating the various operations of the departments of mechanical labour, a very considerable revenue may also be reasonably expected to accrue to the general fund, from the rents which will presently accrue from the unoccupied portion of the building.

An engraved view of the front of the society's house will be furnished for the July number of the magazine.

CATALOGUE.

A new edition of the Catalogue, the sixth, is now in preparation, containing all the additions to the general depository. These will be distributed gratis as usual, and members and auxiliaries will be supplied upon application.

SCHOOL BOOKS.

The success of the primary books published by the American Sunday School Union is the best and most flattering evidence of their excellence. The annual report just made by the managers to the society states that, during the past year, there have been published of the Spelling Book, ten thousand copies, and of the Union Primer, seventeen thousand copies. These publications are both new, and their introduction into our public schools and families, renders it probable that their circulation will be vastly extended. The Primer has been before noticed particularly in this magazine, and in our opinion the best we have seen for families or schools.